Certayne deuout Me-
DITATIONS VERY
neceſſary for Chriſtian men deuoutly to meditate vpon Morninge and Eueninge, euery day in the weeke:

Concerning Chriſt his lyfe and Paſsion, and the fruites thereof.

Vigilate & orate, vt non intretis in tentationem. Math. 26.

Watch and pray, leaſt you fall into temptation. Math. 26.

¶ The preface of the Author to certaine Meditaciõs which muſt be dayly ſaide according to the nombre of the ſeauen daies in the weeke.

AMong al our godlye and deuoute Meditaciõs (good chriſtian Reader) there can be none better, more aeceptable to God and more commodious and neceſſary to man, or more fyt for vs to the attayninge of a good and happy lyfe, then at all tymes to occupie our ſelues in the continuall remembrance and meditacion, of the lyfe and paſſi-

on of our Lorde Iesus Christ, the which thing is plainly shewed & declared not onely by the example and doctrine of diuerse holy and learned men, but also by experiẽce it selfe, which is our chefe mistris in all things we doe. And if thou would flee from sinne & shun vice, then consider with thy selfe, what great things the onely sonne of God, both dyd and suffred the space of three & thirtie yeares, to thend thou might bee deliuered from vitiousnesse and sinne. If thou loue humilitie, gentleneſſe, pacience, obedience, charitie and other vertues that were

in Chriſt,& if thou deſier to bew tifie thy ſoule with theſe : then caſt thine eye on the perfect and liuely patern of all vertue,which is thy Lord Chriſt himſelfe . If thou art deſirous to cõtemne the world & all worldly vanities, & nothing to care for the ſame,then way earneſtly with thy ſelf what kynde of lyfe Chriſt our Lorde, lead when he was liuinge here, how poore it was , how lyttle it was accounted of and how contemptuous it was,how full it was of labour and ſorow,what taunts and conſpiracies,and how bytter a death he ſuſtayned for thy loue

and ſaluaciõ. And finally if thou would ſtir vp. and inflame thy mynde to the loue of god, & giue him thanckes. What can in ſuch a caſe be more effectuall then ſtil to call to remembraunce Chriſte his lyfe and paſsion, and how many and how great benefites wee haue receiued thereby. Where-vpon the Apoſtle ſayd for good cauſe: Remember you him who ſufferid ſuch reproch againſt him ſelfe at the handes of ſinners, that you ſhould not quaile nor be diſmayed in hart: And Sainct Peter ſayth: for that Chriſt ſuffered in fleſh ſee that you be alſo comfor-

ted

ted with the remembraūce ther-
of. But to thintent that thou good
(Christian Reader) mayest vse
these meditacions to thy greater
profit, thou must obserue this or-
der that foloweth: that at suche
tyme as thou myndest to praye
thou presētly reade ouer al those
chefe poīts, that are to be thought
vpon concerning that daye, then
pause somewhat in contemplatiō
of that wherein thou tooke most
pleasure in thy meditacion. And
directinge thy contemplacion to
some vertue, seriously consider
with thy self how diligētly christ
exercised himselfe therein, who

gaue thee an example earnestly to follow his steppes. Then determyne with thy selfe to imitate that vertue which thy prayer entreateth of that day, & to increase dayely in the same: labour also eftsoones in the day tyme, to call to mynde that which thou purposed with thy selfe & that thou wilt omit no occasion, whereby thou mayst putte that vertue in practise in thy selfe. The chefe pointes thou haste to consider of are fiue. The first is fetched from Christ his infancy. The second is deduced out of his lyfe, the other three are taken from his passion.

Vpon

Vpon Sunday thinke on Christ his humilitie.

FIrst cõsider with what humilitie the sonne of God, he who was ỹ chefe Monarche of all the world came from heauen, and shrowding him selfe in the pure wombe of the humble Virgin Mary, debased himselfe taking on him the shape of a seruaunt. Desier therefore ỹ same Lord to giue thée perfect humilitie; and that he will endewe thée with such grace, that all pryde, vaineglory, and delighte in thy selfe may be vterly rooted out of thy hart: and at sundry tymes

consider with thy selfe, to how many and how great imperfections as yet thou art subiect vnto, into what vices, thou dost dayly and miserably fall, and how lyttle hetherto, thou hast increased in vertue.

Secondly consider with what lowlynesse of hart he suffred him selfe to be Baptised of S. Iohn Baptiste, as though he had bene a sinfull creature that had stode in neede to be washed & made clean: who notwithstanding being perfect god and man, was free from all spot of sinne, and gaue to saint Iohn all suche grace, as was in

 him.

him. Therfore thou y art as it were a pore worme after the example of thy creatour, submyt thy selfe to all such as teach and instruct thee, albeit they are inferiour and worse then thou.

Thirdly, call to mynde that meruelous humilitie of his, when at the tyme that his passiõ drew nére, to shew man his infirmitie, he opened his sorow to his disciples and sayd: My soule is very sad vnto death. Whereas for all that, he it is that giueth perfect ioye, not to those onely y are in earth, but to such also that liue in heauen, learne therefore

not

not to put to much truste in thy selfe, nor to presume ouer much of thyne owne strength in temptacions, whether they chaūce by inward suggestiō or other ways, but beinge lowly in thyne owne sighte, be not ashamed bothe to aske, and to receiue counsell also of other men.

Fourthly remēber how hūbly Chryst the moste mightie Lord of all other, as it wer a man vtterly destitute of all helpe, cast him selfe prostrate on his face, & with his teares prayed to his Father, that we might be ryd of our sin & his loue was so great towardes

vs,

vs, that he swet bloud aboundãtly. For this cause in all thy miseries and heauinesse of hart humbly pray to Christ thy Sauiour, and for the loue thou beares to him, haue no respect of thy selfe, but refer thy selfe wholly to his good pleasure.

Fyrst thincke with thy selfe with what humilitie and howe willingly he yelded himselfe to his heauenly Father (to whom as touching his godhead he was equall for all that) sayinge: Not my will but thine be fulfylled. And that he disdayned not to be comforted by an Angell, who

other.

otherwyse is the comforter of all the world, & comforteth all men in their extremities. Se therfore that thou in most humble maner from the bottome of thy heart, submit thy selfe to god his will, in all thinges that may happen to thée, either by motion of mynd or outwardly loking for heauenly comforte with moste assured hope.

At the end of thy meditation say this praier.

O Lord Jesu Christ sonne of the liuinge God, thou who art

art the true God, and the moſte mightie maker and preſeruer of all thinges, who to leaue vs an example of humilitie, came from the hye heauen down to ỹ earth, here takinge on thée our frayle & weak nature, who as an vnpure & ſinneful creature would néedes be baptiſed of Sainct John thy ſeruaũt, and at ſuch tyme as thy paſſion drewe on ſhewed thy ſorowfull hart to thy louing diſciples, and lying groueling on the groũd after thou had ſwet bloud and water, dyddeſt put thy ſelfe wholly to thy Father his pleaſure, and dyddeſt beſides all this

many

many other thinges, wherein were euident tokens of merueilous humilitie. I beseech thée graunt mée perfecte humilitie, willingly to submit my selfe to all men that I thinck not to wel of my selfe, but be vile and of no reputacion in myne owne sight, and desier so to be accounted of others. Who liuest and raignest with the father in the vnitie of the holy Ghost God world without ende. Amen.

On Monday, Remember the mildnesse of Christ.

First

FIrst cal diligently to mynde that mildnesse wherin that innocẽt childe so sone as hẽe was borne, shewed himselfe to the world, although it was most spitefull against him.

Pray to that same childe, that he wil vouchsafe to giue thée perfect innocency, and mildnesse of harte.

Secondly debate with thy selfe with what mylonesse and modestie he was conuersaunt among his apostles albeit they were vnskilfull and simple men, shewing both in his wordes and also in his exampie all kynde of mylde-

nesse, and how beningly he answered the wicked and capticus demaundes of the Jewes.

For this cause learne thou also most modestly and myldly to liue among all men, giuinge no signe of dyscourtesse either in word or dede, notwithstãding they withstande thee bothe in words and doinges.

Thirdly remẽber how beningly he kissed the traytour Judas, and how gently he offred himself to be taken of his enimies and offred eche parte of his body to be tyed.

In lyke maner shewe thou thy

selfe

ſelf courteous and frendly to all thoſe that eyther diſpiſe or deryde thée: haue they done neuer ſo great iniury vnto thée.

Fourthly thinck with thy ſelfe how gently he vſed him ſelfe at what tyme he ſtode thus bound before wicked Annas, and how mylely he anſwered them when they ſought occaſion to entrap him, & when they gaue him ſore blowes on the cheéke. Therefore ſuſtaine thou it after a myld maner, if any man giue thée roughe anſweres at any tyme, although thou think in thine owne mynde thou haſt both done & ſayd well.

Fiftly thinck vpon that wonderfull kynde of myldenesse that he shewed in Chayphas his house, when he suffred all those secret paynes and scorninge (as when that most swéet countenaunce of his, the which the very angells desier to behould) was couered with a clothe after such a shamefull fashion, and when they beat him both with fystes and stroke him with their open hanees, and most filthely spitted on him with many other torments, which no man euer knew of.

Euen so learne thou to take all greefes after a gētle sort whether they

they be greuous to thy mynde or otherwayes. Also if any (after some secret meane) haue done thée much spite, thou must take it with a constant and mery hart and also with cherefull countenaunce and that specially for the loue thou beareſt to thy louinge Sauiour and swéete spouse of thy soule Jesus Christ our Lord.

When thou hast ended thy meditation say this prayer folowing.

LOrd Jesu Christ the worthy paterne of all vertues, who

at all tymes shewed singular gē-
tlenesse to all kynde of men, as
well at that thme when thou ca-
mest into this woꝛld which was
most contrarie to thée as all the
rest of thy lyfe beside wherein
thou lyued most myldly amonge
thy disciples (who then were but
vnskilfull of thy doinges) and a-
mong the cursed Jewes (who
euer sought occasion to ensnare
thée) as also at the tyme of thy
passion, when thou in most mylde
manner kyssed the traytour Iu-
das: and shewed thy selfe in like
manner to the Jewes also, albe-
it they bound thée very hard, beat
thée,

thée, spit on thy face and dyd thée much iniury: I beseech thée most humbly to giue me perfect myldnesse that with a quiet mynde I may doe what I haue to dow, that I vse my self modestly to ali men how so euer they deale with me, who liuest and raignest GOD with the Father, and the holy ghost world without end. Amen.

On Tuesday way with thy selfe the pacience of Christ.

FIrst of all consider well with thy selfe the wonderful exam-

ple of pacience which he shewed thée in his tender yeares which was when he was crucifyed at the which tyme, he being then but a tender babe was sore wou-ded, & most louingly shed his pre-cious blood for our sake. For this cause labour thou to plucke vp & cut away from thée all maner of vyce, all ill motions and nough-tie desires. And as Chryst truely fulfilled the law, so goe thou, not an heare bredth from such waies of lyfe as he prescribed thée: but rather frame thy selfe therto al-though it many tymes séeme gre-uous to thy nature.

He-

Secondly thinck how pacient-ly he toke all maner of iniuries & veracions at the Jewes hands when they loked vpon him with grime and spitithe visages, and saide he was possessed of a diuel: & when they went aboute, seme tymes to stone him to death, at other tymes to cast him headlõge from the toppe of an hill. Ther-fore take thou all suche thinges patiently whatsoeuer shall hap-pen vnto thée. And in all thinges which are done againste thée, be after one sort modest and quiet.

Thirdly remember how great his pacience was in Pylates

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He-

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house, he sustayned all those lyes that were most falsely deuised against him, and toke also moste pacientlye, abode those wrongful and malitious accusacions that were brought in against him. Therefore if any crime be at any tyme, falsely layed, to thy charge, or if any other iniurie be without cause offred thee, so that thou be dispised & had in no estimacion, then comfort thy selfe with the wordes of our sauiour: The disciple is not aboue his master, nor the seruant greater then his lorde: and with those words which he spake to Pylate. My

kinge-

kingedome is not of this world, wherefore neuer ſéeke thou for any honour here.

Fourthly call to mynde how pacientlỹ he ſuſtayned rebukes, iniuries and ſcorninges in Herodes houſe, and how lyke a fole he was brought thorough the ſtreates to Pylate to be laughed at of all men, and yet for all this he neuer gaue one word againe, or ſhewed any little ſigne of impacience. In like maner ſée thou alſo hould thy tongue and kéepe pacience, although thou be accompted, ſimple ignorante, of no reputacion, vnſkilful and fooliſh,

for

for so doing.

Fyftly, haue in myude with what crueltie the spouse and sauiour of thy soule was bound to a piller, and how pacientlye he did for thy sake abyde those sharpe & greuous stripes. Learn also thou hereby not onely to abyde valyantly all kynde of shame and discourtesy, but also for Christe his loue willingly to submit thy self to him. Learne to take well all discomodities, sharpe words and what ells aduersitie may so euer happen. Besides this, learne to abide stripes for Christ his sake, bearinge well in mynde so many

and

and so sore stripes as thy sauiour Christ suffered for thy loue.

Then say the prayer that foloweth.

O Lord Iesu Christ who art the myrrour of paciens, and cause of all good gyftes, who in thy tender infancy pacientlye sustayned the payne of Circumcising, and in all those sharp tauts of the Iewes, in suche grenous whipping and scourging as thou suffredst at theyr handes, thou euer shew an inuincible and gentle heart againe: I beseech thee

giue

giue me this grace, that I maye with great constancy doe suche thinges as becomes a Christian man and pertayne to my vocation, that I may manfully abyde al iniuries done vnto me, and neuer stagger at any misery but be all one man as well in aduersitie as in prosperity: who lyuest and raignest god &c.

On wednesdaye haue in remembraunce the obedience of Christ.

HEre first of al beare in mynd the obedicce of ỹ thre kinges who

who immediatly after the ſight of the ſtarre forſoke there kingdome, theire iches and countries, and toke their way to forraine and ſtrainge countries to ſeke the king that was but lately borne, and after they had foūd out, they preſented their giftes and fallinge proſtrate, they adorned him. Euen ſo alſo haue thou reſpecte to the inwarde motions, and godly ſuggeſtions of the holy ghoſt then accompliſhe delygently that, whereof thou haſt inſpiracio of, & in all points ſtudy to refarre thy whole will to god.

Secondly, attentiuely consider the obediencs of Christ thy Lord who neuer fauoured him selfe, but fulfilled the father his mind in watchinge, in prayer, in preaching, in werynes, which things he suffred eche one of them, for ȳ conuersion of sinners. But to bee briefe, he was so obedient to his father in euery respect, that he vsed to say commenly. To doe my fathers will, is meat vnto mée. Therfore refuse thou no paines wherein thou mayest shew obedience, nor let for any charges to doe good to thy neighbour, be it neuer so painefull vnto thée.

Thirdly

Thirdly, haue in admyracion the singuler obedience of Christ our sauioure which he shewed his eternal father, and that not onely to the death of the crosse, but also enclyned to the will of his wicked tormentours, when they put on him their purple robe, being bydden to syt, he did so, when they platted a crowne of thorne on his head, he was plyable to their will, the rede that was offred him in dispyte, he receiued gentily, and so after the same sort in all other thinges were they neuer so sharpe & bytter, he willingly obeyed. So must thou

be obedient and willinge, to doe for any man, whatsoeuer may be done with a safe conscience and without any sinne: thou must also shew thy self easy to be intreated of them, who are desirous of thy helpe, be it in matters that are laborious to be doune.

Fourthly, thou must not lightly passe ouer that kynde of obedience, when at Pilate the deputie his commaundement Christ the Kinge of glorye wente out to the people, to be laughed at of all men, hauing on him that purple robe, which they put on to mock him, wearing a crowne of thorn

on

on his head and bearing a reade in his handes, was myserably pulled euery ioynt of him. What repzoch sustayned he then when he was bzought a bzoade to be skozned of eche man. How sharp and rigozous wozdes those were to him when they all cryed out. Crucifie him, crucifie him.

In lyke maner beare thou pacientlỹ all shame and repzoche by whome so euer it shall happen to thée, whether it chaunce thzough thy desert oz no.

Fiftly, thinke vpon this wonderfull obedience, when he that was Judge both ouer the quicke

and ȳ dead, had sentence of death pronounced on him at the hands of an infidel and wicked Iudge. Therfore thou also must willingly doe first and chiefely the will of God, and be redy vnto death to performe ȳ same, then with a good will thou ought in all points fulfill the myndes of thy elders, and hauing no regard of the vain words, or opinions of others, neuer giue ouer the thinge which thou hast begunne, but whatsoeuer thou doest, do it without dissemulatiō, yea be thou fully perswaded that that is the will of God, and that thou hast power to

doe

doe nothing, except ỹ same come from aboue.

After that pray in maner folowing.

O Lord Jesu Christ who arte chefe ruler of all the world, whose becke all thinges obey, to whome the very kinges yeld thẽ selues and to whose power all things are subiect, I besech thee for that meruelous obedience, wherein thou submittest thy self so wholly to thy fathers wil that ỹ plainly confessed it was meate vnto thee to doe his mynde and

pleasure: neyther was thy obedience to him onely, but to men also were they neuer so cruel, as to Pylate the Iudge when sentẽce of death was giuen on thée, and to wicked tormentors in all such things which they commaũded as touchinge the wrongfull punishment of thée: I pray thée (I saye) to giue me grace that I be obedient, first of all to thy holy commaundementes, then to all godly inspiracions of the holy ghost, and without respect cherefully, merely and humbly, I may submit my selfe to all my betters: Who liuest, &c.

On thursday haue in mynde the louing kyndnesse of Christ.

FIrst of all beare in mynde ye merueylous loue of Christ, that caused him to reste in oulde Symeon his armes, and so to be presented in the church, desyer him that he will take rest in thy armes of thy soule, & giuinge thée delectation of harte bestowe vpon thée such a kynde of benignitie, that thou maiest lyue amõg men, after a friendly and louing sorte,

Secondly, remember that loue of his which he shewed when he kneeled on the grounde, and dyd not onely wash and wype, but also kysse the very feete of his poore disciples, and also of the traytour Iudas. By the which loue, he also gaue him selfe in the Sacramēt of the aulter to be a perpetuall remembraunce of his passion to his Apostles and to vs all, and a memory of his infinite loue towardes vs: by which his graciousnes he also comforted his said Apostles at his last supper when they were stryken into a greate sadnesse, for his departure hence

and

and his passion.

Endeuour thou also to shew thy selfe courteous and gentle to all men, notwithstandinge they be hard harted and not so louinge to thée againe.

Thirdly consider how louingly he toke on him the heauy burthen of our sinnes and moste beningly caryed ỹ waygthy crosse ỹ pressed him downe to ỹ earthe, and how friendly he tourned to the women, and spoke vnto them saying. Ye daughters of Hierusalem, wepe not for me, but lament for your selues. For this cause without all grudge take vp cher-

fully and merely the yoke of our Lorde and Sauiour. And neuer fynde faulte that a greater burthen is layed on thy necke then thou haſt deſerued or art able to beare.

Furthermore, if any man requier thy helpe ſhew thy ſelfe courteous and nothinge churliſhe or waiward therin, neither be thou deſirous that anye man ſhould pyttie thy caſe, yet oughteſt thou to ſhewe pittie & helpe all at her, ſo far as lyeth in thee.

Fourthly, haue in memory how gently he vſed him ſelfe to thoſe cruel tormentours, when at ſuch

tyme

tyme as he ſhould be nayled on the croſſe they in moſt cruell ſort put of his clothes, that cleaued faſt into his woundes.

In lyke ſort ſhew thou courteſie to all theſe that tell thée of thy faultes and imperfections: and tary not ſo long tyll very extremitie or ſome one or other enforce thée to reueale them, but preſently as ſone as thou perceiueſt, what faulte another would reproue in thée, ſéeke by all meanes to redreſſe the ſame.

Fiftly, cal to mynde how gently thy Sauiour (when they butcherly hurled him on the croſſe) ſtretched

ſtretched forth his armes which they minded afterward to nayle on the croſſe, with huge greate nayles, and how myldly he lowked on thoſe that put him to ſo vyle & cruell death.

For this cauſe ſée thou giue a friendly amyable & louing countenaunce to thoſe which are thy greateſt enimies: and with a chéereful harte, take at our lords handes what myſeries ſoeuer happen vnto thée: And to cõclude, willingly and chéerefully let all thy might and power tend to the honour of god, and the commoditie of thy brethren.

When

When those Medithtions be ended vse this prayer.

O Lord Jesu Christ our most gratious God, who at all tymes vsed merueylous loue towardes thy seruaunts, as when thou being but an infaunt was caryed in the armes of Symeon, when thou washedst the feete of thy Apostles, when thou bare the heauy crosse, and tourning toward the women comforted them, at what tyme thy clothes wer put of, and at the tyme

that

that thy hands were in moſt cruel maner bored thorow. I beſech thee to giue me alſo ſuch a louing myldneſſe that I behaue my ſelf to all men as I ought to dw that I vnfaynedly ſhew a louing and gentle harte to thē with bearing as gwd will to thoſe that are my enimies, as to others ý are my friendes, and yet ſhewe ſincere loue to all men. Who lyueſt andraigneſt GOD, with the Father and the holy ghoſt bleſſed for euermore. Amen.

A Meditation.

On Friday we muſt thinke vpon the merueilous burning charitie of Chriſt our Lord.

FIrſt of all thou haſt to conſider what burninge charitie our Lord had, when to make thée an inheritour of his fathers kingedome fled and liued in a ſtrange countrie, and in his very infancy bothe he and his mother paſſed their lyfe in extreame pouertie to eſcape Herodes fury: in lyke maner when any tentaciõ aſſayleth

leth thée flée thou into ỹ louinge hart of Christ, behould his wyde and open woundes, and therein also loke vpon his vnspeakeable goodnesse and loue. Contrariwise haue in mynde thy owne vyleneſſe wickednesse and lack of beléefe, that by this consideration thy proude and stoute harte may be pulled down and prouoked to loue him againe.

Secondly, earnestly ponder with thy selfe the wonderfull loue he boze to all men whereas all those, that are in miseries be they neuer so great he moste louingly willeth to come vnto him

that

that he may cõfort & ease them: Come (saith hee) all you that liue in heauinesse & are heauy loden and I will refresh you: In semblable wyse, come thou vnto him with an assured hope, how heuely so euer thy sinnes presse thee downe, fully assuringe thy selfe, thou shalt certaynly be holpen so that thou be obedient vnto him. Doe also what thou arte able, to haue the loue of god in thy selfe, who will cause that nothing shal seeme greuous or troublesome vnto thee accordinge to the saying of Saint Bernarde: He that loueth accompteth nothing hard

to be done.

Thyrdly, haue inperfect memorye with what burninge charitie, the spouse of thy Soule wasted all his strength, all those thrée powers when hée honge vppon the Crosse, at which time his moste sacred bodye was so dryed vppe that not so muche as a droppe of moysture remayned in all hys bodye:

Thou lykewyse to aunswere some parte of suche wonderfull loue, séene him without anye respecte of sparinge thy selfe, and with a good wyll spende all thy strength in his loue.

But

But in anye case beware thou take not all these paynes in accomplyshinge thy owne wyll and pleasure, and in fulfylling the wicked and naughtie desiers thereof.

Fourthly, beare well in mynd with what greate loue hée pronounced those seauen wordes which prayed the while hée dyd hange on the crosse, whereby he playnely shewed that vnmeasurable charitie to vs warde which laye secrete in hys harte: Be thou lykewyse for Christ his loue, so modeste, aduysed, so trwe, so lowely and gentle in

wordes, that anye man maye well perceiue that thy hearte hath contayned in it the perfect loue and feare of God.

Fyftly, remember diligently that excedinge loue of almightie GOD, when hee beeinge in great anguishe of mynde, and put to all shame that myght bee suffred a moste paynefull death, for thee who arte but a verye worme.

And whereas thou in no case arte of habilitie, to requite againe suche greate loue of his, yet labour in this pointe vtterlye to mortefie in thy selfe all

ſleſhly concupyſence, to quench out all ſparkells of vyce, and ſo to vſe thy ſelfe that bēinge deade to the woꝛlde, thou onely lyue to Chriſte, and wholly dependinge on him who beſtowed him ſelfe wholly on thée bothe in that he ſuſtained all infamye that might bée, and foꝛ that hée ſuffred alſo moſte greuous toꝛments, as when he ſhed euerye dꝛoppe of his bloud foꝛ thy ſake, and in the ende alſo moſte bountifully, his own lyfe, to ſaue thée.

A Prayer.

After thou haſt done theſe meditations, then begin the prayer that foloweth.

O LORD Jeſu Chriſt, who arte the charitie, that is pereleſſe, who dyd burne in ſuch loue toward our ſaluacion, that lyke an exiled perſon thou voutſaued to wander in a ſtraunge contrye, and whereas all the earthe and fulneſſe thereof is thine, and beſides that thou promiſed all ſuch

as

as come vnto thée to take from them all euills and mysshappes: Fynally after thou hadst fynished thyne increadyble paynes which thou suffred for our sake thou would also shedde all thy bloude, and forgoe thy moste precious lyfe for oure sake:
For all these thinges I humbly praye thée, to powre on mée perfecte charitie, that I maye firste of all loue thée moste hartelye, and nexte to thée for thy sake, and in thée maye loue all my neighbours vnfaynedly, and sparinge or fauouringe my selfe nothing at all, do all such things

as concerne my dewtie to my neighbour, be it notwithstanding moſt paynefull vnto me: who lyueſt and reigneſt god. &c.

On Saterday the bountifulneſſe of Chriſt our ſauiour and the lamentation that was made for him is to be remembred.

FIrſt call to mynde that bountifulnes of his when he being but a childe of .xii. yeres ould, preſented himſelfe to the people

people, and was sene in ỹ church, declaring therby, for what cause he came into this worlde, which was to imparte lyberally to vs the treasor of his celestiall wysdom and heauenly grace. Therfore haue thou euer before thine eyes the cause thou came into this worlde: Which was not, thou shoulde folow thyne owne comodyties or to cherysh thy self to much but rather to renounce thy selfe, wholly to offer thy self to the wil and service of god, and to the commodytie of thy neyghbour and that thou rather pleasure an other man then thy selfe.

Secondly bee myndefull of Chriſt his greate gwdneſſe to all men, when at ſome tymes hée ſtode in the mydeſt of the people crying out and ſaying . If any thirſt let hym come to mée and dryncke: Shewing that he was ready to helpe all mens neceſſity. Be thou in lyke maner lyberall to all men. And if it ſo happen thou cannot releue them in déede yet ſhew by godly wordes and other outward meanes that thou art ſuch a one, ſo that it may bée knowen thou haſt a lyberall hart.

Thirdly haue in remembrance howe lyberally hée profered thée

the

the pretyous blode of his harte, at what tyme his side was perced & he shed all the blod ȳ was left in his body: so also shew thou thy selfe kynde to him againe & for ȳ loue thou beareſt him wyllingly doe all thinges be they neuer so paynefull to thy nature.

Fourthly beare well in minde the great inwarde sorow of hys holy mother, what sorow pynched hir hart, all ȳ tyme of his passion, when she stode by and sawe before hir face hir derely beloued sonne nayled on the crosse, when she loked on him being in such angysh, and beheld when he died

amyd

amyd all those torments : And to be breefe, at what tyme when hee was deade she layed him in hir lappe and for very sorow of harte when she cast hir eyes on all his woundes the teares gusshed out aboundauntly for thys cause call thou eftsones to minde the death of thy spouse, and pondring wel the same with thy self suffer also with Christ and hys blessed mother, prouokinge thy selfe to some sorowe, for ỳ Christ thy sauiour suffred such greuous torments for thy sake : Behaue thy self (whilest thou lyuest here) soberly and discretely wythout

any inconstancy or waueringe of minde, and thus doe in all causes whether it be in prosperytie or aduersety, in ioye or in sorowe.

Fyftly and lastly consider aduysedly howe sorowfully the virgin Mary and dyuerse other deuout personnes buryed Christ ȳ sonne of God: Thou must also in lyke manner, beare in harte, Christ the Lorde his passion and at sundry tymes renolue ȳ same in minde: besides that thou ought to clense and washe many times the filth of thy conscience, wyth true contrytion of hart and confession of mouth, finally thou

must

muſt with a willing and reddy mynde (in remembraunce of Chriſt his paſſion) doe ſuch penaunce, as thy ſinnes requyre, and doe all this to the honour of Chriſt Jeſu our Sauiour, who with the father & the holy Ghoſt reigneth God, which is bleſſed for euermore, Amen.

And in the ende of theſe meditations pray in manner folowing.

O Lorde Jeſu Chriſt who arte a moſt mighty and bounteous god, who moſt lyberally beſtow-

ed

ed thy selfe vppon vs, at what tyme in all thy greatest labours and sorowes of hart, thou wythout all respect or care of thy self, required all ý thirsted to come to thee that thou might giue them the water of lyfe, & in most liberall wyse participate to them the treasures of heauenly wysdome: who also most plentyfully spylled all that sacred blood, whych was contayned in holy bowells and very hart, to the ende thou myght altogither bestowe thy self on vs: I hartely beseech thee to giue me a liberall hart, that I may franckly refer my selfe and

bestowe

bestowe all I haue wholely not onely to thy honour and glorye, but to the saluation and helpe of myne neighboures: graunt also I requeste thée I may dæpely and contynually imprint in my hart thy blessed passion and sorow of thy most holy mother, in remembraunce whereof I may passe ouer thys lyfe so as a christã man ought to doe and as my case requireth: and that I may so dyspose my hart that it by thy grace be accepted as worthy wherein thou mayest rest, and abyde with the father and the holy Ghost for euer and euer. Amen.

The

A Meditation.

The way how to Commende our ſelues to God in the morning.

IF thou woulde commend thy ſelfe in the morninge aryght: Thou muſte haue reſpect of certayne thinges as foloweth: firſt when thou ryſeſt arme thy ſelfe with the ſigne of the Croſſe, and when thou haſt ſo donne thincke not vppon fryuelous toyes, or vayne phantaſies, but lyft vpp thy mynde to God and prepare thy ſelfe to ſay the prayer folowing.

Secondly when thou knéeleſt on the grounde and ſayeſt thy

prayers(for we ought to pray to God in such a sorte) firste giue thanckes to God, and then to his holy mother, afterwarde to thy Angell that hath charge of thée, and also to all the Sainctes in heauen that thou hast so saulfely passed that night, that thou died not in sinne(as many a one doth) but art preserued to this day, ỹ through faith, peanance and good workes(which Christ hath commaunded vs) thou might herein this transitory lyfe, purchase to thy selfe God his fauour: Then shalt thou praye to passe ỹ same day to the glory of God and sal-

uacion

nation of thy soule.

Thirdly purposse with thy selfe to doe nothing that day whych may displease God, and then exercyse thée in some one of those vertues which thou shalt finde in the medytacions before.

Fourthly it wil be good, brefely to thincke vppon the houres of the day and generally consider with thy selfe so nere as thou can what thou myndest to dow all the day longe.

Lastly, vse to saye some good prayers to God, and with a lowly hart desire his assistaunce: and emonge other thinges thou may-

A Hymne.
eft saye these prayers folowing.

The Hymne.

NOw that the day star doth vprise
to god let vs our plaints imploy,
That in ỹ thinges we do emprise
we may be garded from anoy.

Let him our lauish speach restrayne,
least stormes of stryke therby accrew
And guide our sight that it refrayne,
on tryfles vayne from taking vewe.

Let all our inward thoughts be clear,
and slouth be banisht quite away:
Let sparefull foode in dyet meane,
the pryde of lust vntaunde alay.

That when the day is put to chase,
& course doth bring ỹ nights reboūd

No worldly thinges we doe imbrase:
but vnto god his glory sound.

Vnto the Father aye that lyues,
and to his one and onely sonne:
And to the spirit that comfort giues,
both now and aye be glory donne.

The Prayer.

O Lord God almightie who hath brought vs to the beginninge of this daye, preserue vs this daye thorough thy gwdnes, that this day we fall into no kynde of sinne, but to the accomplishinge of thy holy will, we may dyrect our words, frame

our thoughts and dispose our doinges, thorough our Lorde Jesus Christ. Amen.

Holy virgin Mary and ye blessed sainctes in heauen make intercession to our Lord for vs, that we deserue to haue help and saluacion of him, who lyueth and raigneth for euermore. Amen.

Almightie GOD dyspose our dayes and doinges in his peace. Amen.

The thinges which we ought to doe so sone as it is perfect day.

Thou

THow must indeuour in ỹ daye tyme to call to mynde suche thinges, which ỹ purposed with thy selfe to doe, and at sundrye tymes renew in mynde thy good entent and purpose, and turne thy harte to God eftsones, vsinge some short effectuall prayer, that thou mayest alwayes know he is present with thée, for that cause haue him euer in thy sight before thée.

And when thou beginnest to do any thing thou mayst recyte this prayer which the churche vseth to saye.

Preuent our doings (good Lord)

with thy fauourable goodnesse, helpe vs and further vs therein, that all oure prayers and what els soeuer we doe may take alwayes take beginninge of thée, & being so begonn may be finished by thée, through Christ our Lord. Amen.

When thou beginnest to study thou mayest well saye this godly prayer made by Saint Thomas.

O Wonderfull Creatour, my Lorde and my GOD, who out of the treasures of thy wyf-

dome haſt created nyne degrées of Angels, and merueyloully placed them farr aboue the fyery firmament, and haſt alſo moſt fitly ſet in order eche thing in the worlde, thou I ſay who art called ỹ perfect fowntayne of light and moſt pærele ſpring of wyſdome, voutſafe that the beames of thy wonderfull glory maye beate againſt my darke and ſmal vnderſtandinge, and dryue from me two kynde of myſtes, which is to ſay: ſinne and ignorauncé, wherein I was borne.

Thou O Lorde that makeſt the tongues of lyttle infauntes to be

eloquent teach mée to rule my tong, and let thy grace and blessing be powred on my lipes, giue me sharpnesse in vnderstanding, hability to retayne things, a facylity to serue, a good kynde of enterpretacion, a good place to vtter my wordes copiously, guide my entrance to the matters I speake of, directe my procedinge in the same, and make perfect my conclusion. Through Christ our Lorde. Amen.

A nother prayer which Sayncte Thomas vſed daylie to ſay on his knees : very co-modyous to be ſayd of each man that is deſierous of heauenly wiſ-dome.

GRaunt me almighty & moſte mercyfull God dilygently and earneſtly to couet the thinges ỹ may pleaſe thée, wyſely to ſearch them out, truely to acknowledg and perfectly to fulfill them. Dyſpoſe my ſtate of lyfe to the prayſe and glory of thy name.

And

And graunt what thou requireſt of me that I may knowe it, that I be able and willing to dow it, & in ſuch ſoꝛt to accompliſh it as I ought to dow, and is moſt auayleable to my ſoule helth. Let my way to thée be ſaufe, ſtraight and abſolutly perfect, not in ſufficyent, but betwen aduerſaty and pꝛoſperity, that I be not diſmayed wyth the one noꝛ puffed vpp with the other: But that I giue thée thanckes in pꝛoſperytie and vſe pacience in aduerſetie. Let me be glade oꝛ ſoꝛy foꝛ nothyng, but foꝛ that onely which eyther alureth me to thée oꝛ polleth me

backe from thée.

Let me dsire to please none, nor feare to dyspleaſe any but thée. Graunt I may doe al things in charytie and whatſoeuer doth not appartayne to thy honour to make of it no accompt at all. Graunt I may doe my duty not onely of cuſtome, but to referre all thinges to thée of mere deuocion.

Let all traunſitory thinges bée of no reputacion with mee, for thy ſake and al thinges that pertayne to thée let them be acceptable to me, and thou Lord aboue all other thinges. Let me bée

wery

wery of the ioye which is without thée, and desyer nothing, that is not to thée.
Let all labour delight me which is taken for thée, and all reste bée tedious which is not in thée.
Graunt (good Lord) that earnestly and at sundry tymes I maye lyft vp my hart to thée, and recõpence my defectes with a ful purpose to amend my lyfe.
Make mée my god, humble without discimulacion, mery without lose behauiour, sad without dyspayer, discrete without lowring, lyuely without lightnesse, trew without doublesse, fearing thée

yet hauing good hope, truſting in thée and not preſuminge, chaſte & not polluted, to chaſten my neigh bour without diſdayne, to loue him vnfaynedly, to edifie him by word and example without al pryde, obedient without gayne-ſaying, patient without mour-muring.

Giue me (ſweéte Jeſu) a watch-full harte, that I be not caryed from thée by no curious thought, let it be conſtant and not wau-ring, that no euill motion drawe it backwarde, let it be vnuincible that it may be weryed by no try-bulacion.

Let

Let it be frée that no violent delight challeng it, and vpright, ỹ no ill purpose pull it any way aside.

Graunt mée (my swéete lord god) vnderstanding to know thée, diligent to seeke thée, wysedome to fynde thæ, behauiour to please thée, continuance myldely and finally to trust to thée, by faith suerly to imbrase thée, to be perced with thy paynes, by penãce, here in our iourney to enioy thy benefyts by grace, and in our heauenly country, to be partakers of thy ioys in glory. Amen.

To obtayne the grace and aſsiſtance of the holy Ghoſt.

COme holy Ghoſt fyll the hartes of all faithfull people, and kyndle in them, the fyer of thy loue: Doe thus good Lord, who brought the gentles to the vnitie of thy fayth, by all kindes of diuerſe an ſtraunge languages.

The verſicle: Send out thy ſpirit, and all thinges ſhalbe created.

The anſwere: And thou ſhalt make freſh the face of thy earth.

A prayer.

Let vs pray.

GOd that hast taught the harts of thy faythfull by the inspyracion of the holy ghost, giue vs in the same spirite right vnderstandinge, & alway to reioyce, at his cõsolacion. Thorough Christe our Lord. Amen.

The Hymne.

COme spirit ỹ maker of mãs race
On minds of mẽ thi vew to take
And furnish wt thy heuẽly grace
The bodies which ỹ cartst didst make.

Thou

A Hymne.

Thou that doſt ioy to men inſpyre
the guerdon of the god of might:
The well of lyfe, the loue the fyre,
The balme anoynting all in ſpirit.

Thou vnfoulder art in paye of meade
Of gods right hand thou art ỹ ſigne
The fathers trew beheſt in deede
ỹ feeds our mouthes & ſeruice diuine

In all our ſences kyndle light,
our inward harts with loue indew:
The weakneſſe of our bodies might
with ſlyp of ſtrength ſupply anew.

Abandon farre our foes in chaſe,
and peace fourthwith vpon vs bring
That thou for treding out our trace
we may auoyde eche noyſom thing.

A Prayer.

To know the father giue vs light
and giue vs light the ſonne to know
On thee that art of both the ſpright
our ſtedfaſt fayth let vs beſtow.

To father and the ſonne giue prayſe,
and to the ſpirite that comforts moſt:
And let the ſonne vpon vs ryſe,
the tokens of the holy ghoſt.

A prayer when you go out of your houſe or chamber.

I forſake thée Sathan, & cleaue to thee O Chriſt, who arte the way, truth and lyfe.

Shew mée thy wayes O Lord and teach me thy pathes.

Dy-

A Prayer.

Dyrect my steppes accordinge to thy worde: that no vnrighteousnesse raigne ouer mée.

Make my goinge perfect in thy wayes: that my steppes bée not moued.

When you heare the Clocke stryke.

MAry who art mother of grace, and mother of mercy, defende vs from our enimies and receiue vs at the houre of our Death.

God Lorde graunt, we maye depart hence in a good houre: the virgin Mary and hir good sonne

A prayer.

bleſſe vs for euermore. Amen.

A prayer to be ſaide when you enter in the church taken out of the v. Pſalme.

LORDE in the multitude of thy mercies I com into thi houſe I will worſhip in thy holy temple, and confeſſe thy name.

A prayer to be ſayde in remembrance of Chriſt his reſurrectiõ: whẽ the bell ringing in the morning.

O LORD

A prayer.

O Lorde Jesu Christ who after thou rose from death to lyfe, brought to vs, the daye that our Lord made which we so long desyred: graunt I may ryse from the deathe of sinne and walke in newnesse of lyfe, that when wee shal ryse again at the latter day, when thou our lyfe shal be seene manifestly of all men, I also may be openly seene of the glory: who lyuest and raignest world without ende. Amen.

A prayer in remembraunce of our Lords death to be sayd at the ringing of the bell at none.

A prayer.

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A prayer in remembraunce of our Lords death to be sayd at the ringing of the bell at none.

A prayer.

When our lord ſuffred death vpon the croſſe, the firmament ware darke. And about the ninth houre, he cryed with a loude voyce: My God my God why haſt thou forſaken me, and after ỹ bowinge downe his head gaue vp the ghoſt. Then loe ther was a great earthquake, for the world could not abyde the death of the ſonne of God, and when his ſyde was opened, there iſſued out bloud and water, for the redemption of man his ſaluacio.

The Verſicle: Chriſt became obedient for vs, vnto the death.

The Anſwere: vnto the death

of

A Prayer.
of the Crosse.

Let vs pray.

WE beseeche thee good Lorde cast thy eye vpon this thy famuly, for the which our Lorde Jesus Christe, stycked not to bee deliuered into the handes of sinners, and to suffer greuous torments on the crosse: Thou that suffred for vs haue mercy on vs.

When it ringeth to Euensong.

RECeiue of mee holy Virgine and Mother of God, that say-

inge which was once ſpoken to thée, by an angell from heauen, Haile Mary full of grace, oure lord is with thee, bleſsid art thou, emong all women and bleſſed is the fruite of thy wombe, Ieſus Chriſt: Amen: He that repleanisshid thée with grace rule vs foꝛ his mercy ſake, that treadinge the path which leadeth to ſaluacion, we may be crowned in glory foꝛ euer.

Let vs pray.

O God whoſe pleaſure was to take fleſh of the womb of the bleſſid

blessid virgine Mary as soone as the angel had donn his message, and the commaundement to hir, graunt to vs we humbly beséech thée, that insomuch as we firmely beleue that she was ỹ mother of god, we may obtayne hir mediation, vnto thée for vs: Through the same Christ &c.

An Admonition.

IT is to be obserued that in the morning and eueninge at the ringinge of the bell besydes the remembraunce of our Lords incarnacion and passion we also haue

haue in mynde Chriſt his incarnacion, bicauſe this miſtery is ỹ beginning of all other: and in ſo muche as we haue no certayne knowledge at what tyme of the day the Angel ſhewed the virgin Mary Chriſt his incarnacion: for this cauſe it is commonly vſed both at euening, morning, & none to ſay thrée tymes the Salutaciõ of the Angell in maner as followeth.

The angel of our Lord brought word to Mary and ſhe conceiued of the holy ghoſt: Haile Mary. &c. Behould the hand mayde of our Lorde, be it to mée as thou haſte

spoken. Haile Mary full of grace &c. The word became flesshe, and dyd dwell in vs. Haile Mary full of grace. &c.

Meditacions to be vsed at night when thou goest to bed.

AT night before thou goest to bed examine well thy conscyence. For (as Saint Chrisstome well noteth) it is good that euery man do not weekely a lone but euery day also examine him self, dryue from his soule all neglygence and slouth, and enrich hys

mynde with good vertues wher-
vpon the poet writeth very wel.
Let not thy sluggish sléepe, close
vp thy waking eye.
Until with iudgement déepe,
thy dayly déedes thou try.
The order of this examinacion
shall rest on these poyntes: The
first whereof is, that when thou
hast prepared thy selfe to praye,
ỹ giue God most humble thãcks,
for all such benefytes as he hath
most lyberally bestowed on thee,
& first of all, thanck him for those
thinges which he hath not onely
giuen thée, but other also: as that
he hathe created thée a reasona-
ble

ble creature after his owne simi-
litude and lykenesse: that by his
infynit labours, paynes, sorowes
and most precious blood shedding,
he hath deliuered thee from the
bottomlesse pit of hell (wherun-
to thy owne doinges adiudged
thée) and for that he hath promy-
sed and is ready also to giue thée
euerlastinge lyfe, so that thou
bée obedient to his commaunde-
mentes. &c.

After this cõsider, what his good-
nesse hath bẽn more to thée then
to some others: giue him thãcks
that he hath baptised thée in wa-
ter & the holy ghost, when thou

wast

wast ignorant in thinges he instructed thée, and shyninge vpon thée with the light of fayth, hath preserued thée from heresie, hath giuen thée such parents and maisters as were bothe godly & catholycke and loued thée dearely and hath at all tymes offred thée occasion to loue god hartely and also to serue him sincerely.

And wheras he draue out of heauen those, which wer somtimes glorious Angells, onely bicause they purposed in mynde to bée dysobedient. And chased Adam out of Paradise, bicause he dysobeyed him: besydes this of his

iustice

iuſtice hath caſt many one into the déepe dungeon of hell, there to be tormented with perpetuall fyer, for theire ſinnes, whyche doubtleſſe are not ſo greate as thyne yet for all thys hee hath ſpared thée, and where as thou haſt many tymes fallen into ſin, moſt mercyfully he hath delyuered thée, and forgiuen thée thy ſinnes. Yea healſo hath fed thée with his moſt precious blood, and hath ſpared thée this daye which is paſt wherin many a one are for their wickednesse caſt downe hedlonge to hell. Theſe and ſuche lyke many moe benefites

of gods towards thée, thou ought to agnise but specyally giue him seuerall thancks for his goodnes as he hath peculyarly shewed to thée that day.

Secondly pray to obtain grace, that thou mayest remember bewayle expell and make satysfaction for those sinnes into the which thou fell that day eyther by careleſſe negligence or els by malyce.

Thirdly remember what thou hast offended from the time thou ryse, tyll this present time, and so ouerronne in mynde euery houre, yͤ thou did either stiddy or

pray

pray, and when thou dyd these thinges either alone or els in cõpany. Consider if thou haue offended god or thy neyghbour, in thought, worde, dæde, slackenes or omytting of some thing that shoulde haue bene donne, that is in passinge of tyme idely in praying after a coulde sort, and with small deuocion and in neglecting of dyuerse other thinges which thy vocation woulde haue done.

Fourthly by consideration of such slouthfulnes of thyne, wherby thou many tymes doest fall agayne into such sinnes as thou fell in before tyme, thou may-

eft take occasion of sorowe and griefe, considering that it was very iniuryous to offende that moste mercyfull LORDE so easely and for so lyght a cause as thou dyd, and therupon to put thy soule in such greate danger.

For waye dilygently with thy selfe that if thou shoulde leaue this lyfe this night what iudgement thou might looke for and to what place thou shoulde bee brought when thou should make an accompt for euery idell word. Therfore earnestly aske mercy at God his hands for thy sinnes

promi-

promising ẏ thou according to thẽ hability, wil make recõpensation for thy faults donne & omytted, with greater diligẽce and amẽdment of lyfe then thou vsed before. And pray that if he wil haue thée depart hence this night, hée according to his infynite mercy deale mercyfully with thée.
But if his pleasure be further to prolonge thy dayes, praye that hée gyue thée grace to lyue dyscreatly vpryghtly and godly in this lyfe.
And thus when thou hast sayd our Lords prayer ẏ Aue & Creed

ſaye this Hymne and prayer of the church as foloweth.

The Hymne.

O Chriſt which art the day & lyght;
and nightly darkneſſe doſt expel:
Who art eſtemed the light of light,
and doſt the bliſfull light foretel.

O holy Lord we doe requeſt,
that vs this night thou do forefend:
Let vs in thee repoſe our reſt:
a quiet night vnto vs ſend.

No heuy ſleepe let vs ſurcharge,
nor harmefull foe let vs ſurpriſe:
Let not the luſt of fleſh at large,
make vs offenſiue in thy eyes.

Graunt

Graũt ẏ our eies may take their sleep
But ẏ our harts to thee may wake:
Let thy right hand in safety keepe,
thy thrall in seruice for thy sake.

O our defendour vs protect
that all deceipts may be withstoode:
Thy trusty seruaunts do protect,
whom ẏ hast ransomed w̃ thy bloud

Thy faythfull seruants lord entend,
in this our heuy cõrps of clay:
Who dost our soule for aye defend,
be myndefull of vs Lord for aye.

To God the father glory sing,
and to his one and onely sonne:
And to the spyrit ẏ ioy doth bring,
both now & when the world is done.

A Hymne.

Saue vs good Lord waking,
and preserue vs sleping:
That we in Christ may wake,
and rest in peace.

The Prayer.

VIsit we pray thée Lorde, this place wherein we now are, & driue away all wyles of our enimie a far of: Let thy blessid Angels dwell here with vs & kæpe vs in peace, and thy holy blessing be vpon vs for euermore. Thorough our lord Jesus Christ. Amẽ.

Of the sweete name of Iesus.

THis delectable name within our harts ingraue,
For our saluaciõ doth in it wholly rest:

sweete

A prayer.

Swéete Jesu from myshappes harmeleſſe hym thou wilt saue: who euer in mynde thys name hath, which of names is beſt.

Prayers to be sayed in the schole before lectoures be giuen.

A prayer to be sayed on Sanday to God the father.

IN the name of the Father of the sonne and of the holy Ghost. Amen.

Blessed be God the Father, and the onely sonne of GOD and the holy Ghost bycause hée hath delt most mercyfully with

A prayer.

O how glorious is that kingedome wherein all saints reioyse with Christ, and wearing white stoles, folow the lambe whether so euer he goeth, prayinge God and sayinge: Blessinge, honour, wysedome, thancks, glory, power and strength, be giuen to our god, world without ende. Amen.

Graunt we beseech thee (good Lorde) that all thy holy saintes may helpe vs at all seasons, that whensoeuer we make mencion of their vertues, we then may fynde releefe at theire handes: holy Mary and all blessed soules in heauē pray for vs to our lord,

that

that we maye deserue to be furthered by him in our studyes and obtayne also euerlastinge lyfe, who lyuest and raignest God. &c.

A prayer on Thursday to the blessed sacrament of the aulter.

In the name of the father. &c.

O Sacred banquet wherein Christ is receyued: the memorye of his passion renewed, the mynde is filled with grace, & a certayne signe of the glory to come is giuen out.

O how delectable is thy spirit O Lorde, who to shew thée pleasure ý is in thée, vnto thy sonnes, fillest suche as are hungry with thy moste pleasaunt bread, which thou brought from heauen, and giuest thē also many good things besydes: but as for the disdainefull riche men thou sendest them emptie away.

Let thy grace (good Lorde) euer preuent and folow vs, that at all tymes we may be diligently occupyed in our studies and all good workes, thorough Christ our Lord.

Amen.

A prayer on Frydaye wherein we remember the commodyties of our redemption.

In the name of the father. &c.

OUr Lorde Jesu Christ hambled himselfe vnto the death, yea, to the very deathe of the Crosse, for the which cause God exalted hym & gaue hym a name, aboue all names.

O Lorde Jesu Christ who suffred death vppon the Crosse for the redemption of mankynde, to the ende that such as lyued in darkenesse myght haue lyght:

Shew we beseech thée, the same light, both to our soules and bodyes whereby we maye deserue to come to thée, who art the euerlastinge lyght and perfect wisdom.

Who lyuest and raignest god. &c.

A prayer to be sayde on Satarday to the Virgin Mary.

In the name of the father. &c.

WE flée to thy protection, holy Mother of God, dyspyse not our prayers in our extremitie, but deliuer vs alwaies frō all

all daungers (moſt glorious virgin and our moſt Bleſſed Lady, our mediatryſe and aduocate make vs frends with thy ſonne, commende vs to thy ſonne and bring vs to the preſence of thy ſonne.

ALmigty and euerlaſting god, who haſt alwayes a care of al ſuch as truſt in thée graunt wee beſeech thée, that by interceſſion of the bleſſed Virgin Mary (the Mother of thy onely begotten ſonne Jeſu Chriſte our Lorde) we maye be aſſiſted by thy grace, in all our ſtudyes and in all our extremities: Through the ſame

A prayer.

Lord Jesu Christ thy sonne who lyueth and raigneth, in the vnitie of the holy Ghost God world without ende. Amen.

A godly prayer for the preseruation of Christ his Catholicke Church.

O Most merryfull God, who doest not remember the sins of them that returne to thee, but doest mercifully giue eare to ther sighes and greeues: cast thy eyes on thy Churche, which lye polluted by the handes of Infidels,

and

and loke thou also vppon the affliction of thy beloued people: remember thy inheritaunce, purchased by the sheddinge of the most precyous bloude of thy onely begotten sonne: Come and take perfect vewe of thy vyneyarde which whereas thou hast made it wyth thy owne hande, the cruell Boare seeketh vtterly to destroy: giue strenght to such as haue charge of this vineyard, and giue them victory, from thy holy throne, agaynst their rage that labour to subuert and ouerthrow the same: and graunt thy heauenly kingedom to al such as

are true & faithfull labourers there in. Through our Lorde Jesus Christ. Amen.

A very deuout prayer of the fiue woundes of our Sauiour.

ALL laude, honour, glory, and thankes, be giuen to thee (O Lorde Jesu Christ) for the sacred wound of thy right hande. For this holy woande sake forgiue all such offences as I haue committed by my fiue sences, and remit also all suche thinges as I haue displeased thee, in thought, word, and daede, in negligence when I

serued

ſerued thée, in ſinful delectations, whether the ſame was in ſléepe, or when I waked, wyttingly or ignorauntly. And for thy blessed paſſion ſake, giue me thy grace to remember as I ſhoulde woe thy holy death and blessed woundes, vtterly to mortyfie my body and to giue thée thankes. Amen.

Laude, honour, glory, & thankes, be to thée (moſt ſweet Jeſu, for the sacred woũd of thy left hand, for the ſame holy woundes ſake, be merciſull to me, and vouchſafe to chaunge in me whatſoeuer is dyſpleaſaunt vnto thée: giue me victory, againſt all my ſpightfull

enimies and let me by thy grace
subdewe thē al for thy bitter pas-
siō sake, deliuer me frō all perils
both in this life & in ỳ life to com
& make me worthy of thy grace,
in thy heauenly countrey Amen.
Laude, honour, glory, & thāks be
to thée (most gracious Iesu, for ỳ
sacred woundes of thy right foote.
For this holy woūdes sake, graūt
that I may dw (worthy penaūce,
for my sins. And I most humbly
beseech thée for thy holy deth sake,
that thou kéepe me thy seruaunt
both day & night in thi grace and
fauour: deliuer me fro all misery
both of bodi & soule: take my soule

to

to thy protection & tuition at the dreadful iudgemēt day: & bring it to thy celestial ioyes. Amen.

Laude, honour, glory & thācks be giuen to thée (good Iesu) for the sacred wounde of thy leaft foote: for this holy wound sake giue mée pardō & full remission of my sinz, ẏ beinge protected by thée I may deserue to escape ẏ rigour of thy iudgemēt. And for thy holy death sake I beséech thée (most mercyful Iesu) ẏ before my soule parte fro my body, I may worthely receiue the sacrament of thy moste holy body & bloud, with vnfained cōtricion of hart, sincere cōfessiō

of my sinnes, perfecte penaunce, with puritie of mynde and body: And beinge comforted with holy and last Aueyle, may come, to euerlasting saluation. Amen.

Laude, honour, glory & thankes, be to thée (most bening Jesu, for the sacred wound of thy blessed syde: for this holy wound sake, and for thy infinite mercy sake, which thou shewed vs, when thy side was perced with ẏ spear I besech thée (my sauiour Jesu) that as thou haste clensed me by Baptisme from originall sinne: so lykewise by thy precious blond (which was nowe at this tyme

both

bothe offred and receiued, all the worlde ouer) thou wilt deliuer me from all perills, both such as are paste, and present, or to come: And for thy holy death sake, giue me a right faith, a sure hope, and perfect charitie, that I may loue thee, with all my hart and all my strength.

Strengthen me in all good workes, & giue me grace strongly to continew thy seruant to the ende: that I may both here and in the lyfe to come, please thee. Amen.

Imprint (Lorde Jesu Christ) thy holy woundes in my hart: & moysten my soule with thy holy

bloud: that whether so euer I turne I may euer see thée crucified before mée: and that whatsoeuer I caste my eye vpon, it may seeme to mée besprinckled with thy holy bloud: and that I beinge thus wholly directed to thée, may beholde nothinge but onely thée: who liuest with thy father & the holy ghost for euer. Amen.

A special prayer to thy good Angel when thou goest to bed.

O Holy Angel of God, who puttest in execution god his commandement, and vnto whome god

god hathe committed the tuition of my soule, I humbly beseech thee for God his maiestie sake, & for the pity that is in thee, to kepe my soule and bodye, and all my senses from all euil and naughty desires, from all vayn & vncleanly cogitations, from illusions of wicked Spirites, from pollucion of body and soule, and from the wyles of all enimies both bodely and ghostly, which seke the distruction of my soule: Defend thou me whersoeuer I go, both day and nyght, at all tymes and seasons: preserue me in chastitie & continencie of lyfe: strengthen

me in the feare & loue of my lord Jesu Christ, and in the desyre of good and holy thinges: and after this transitory & miserable lyfe, bringe my Soule to that blisse which for euer contineweth: Where it may ioye with God & his saints world without ende: Obtayne then this of our Lorde Jesu Christ, to whome, with the father and the holy ghost be all honour and glory for euermore. Amen.

A commending of our selues to god, at all tymes.

Blesse me, Lorde Jesu Christ, with the signe of thy holy crosse

that it may be a defence for me against all sharpe assaultes of my enimies whether they be visible or vnuisible: O Jesu who art the good Shepard, protect me bothe nowe and euer from all noughty affections of mynde, from all misery and tribulation, from all sinful actes, whether they haue been done, are done, or may be committed by me, graunt this for the signe of the holy Crosse, and for the inestimable price of thy innocēt & precious blood, wherwith ỹ hast most mercifully redeemed me: who liuest & raignest one god world without ende. Amen.

FINIS